

SATURDAY, FEBRUARY 21. 1736.

91.204.

The Conclusion of our Remarks on the Ancient Ecclesiastical Constitution: Shewing, wherein Popery and Protestantism differ.



HAVE, I think, prov'd in the Course of these Papers, that our ancient Constitution in Church and State, Ecclesiastical and Civil, was either *Slavery establish'd by Law*, or *exercis'd by Power without Law*; or, a Mixture of both, partly *Legal*, and partly *Prerogative-Slavery*. But still

Slavery: The Body of the People were all poor Dependents, beggarly Vassals, and mere Creatures of Power; they had no Properties; their Bodies were at the Service of their several Lords, and their Souls were in the Mercy of their Priests.

This ancient *Bigotry* was owing to the *Slavery* introduced by the Tyranny of those who led and govern'd the People; for, tho' our Saxon Ancestors, as Mr. *Wharton* learnedly observes, were established in England before Christianity was established; yet, such Christianity as was then taught, only rivetted their Chains the faster, and made them a thousand times more Slaves than they were before their Conversion; for it enslav'd their Minds, from whence *Slavery of Body and Estate* naturally and necessarily flow: We were converted when the World was enslav'd by Priests; when general Ignorance had over-spread the Face of the Earth, and all Europe sunk under the Power of spiritual Tyranny; for, even in the Sixth Century, the fam'd *Gregory*, Bishop of Rome (who is so highly celebrated for having planted the Christian Religion, by his Missionary Monks, in our English Nation of Heathen Saxons) carried on a kind of general Massacre upon every Product of human Reason or human Wit: His own Words, in a Letter to one of the French Bishops, a Man of the highest Consideration and Merit, prove the Truth of what is affirmed of him. (See *Gregorii Opera Epist. 48. lib. 9.*) This Pope carried his savage Zeal against Learning and Knowledge, so far as to destroy (to the utmost of his Power) the whole Body of Learning, with all the Classick Authors then in Being, as is acknowledged by Roman Catholic Authors themselves; who give this Reason for the Prelates Zeal against the Books and Learning of the Ancients, 'That the Holy Scriptures would be the better relish'd, and receive a considerable Advantage by the Destruction of these Rivals.' An excellent Reason, indeed, and much to the Honour of the Holy Scripture!

This Religion of our Ancestors was, in the very Name and Contexture of it, absolute Slavery; for, every Doctrine peculiarly Popish, was repugnant to Reason; contrary to common Sense; had a natural Tendency to disable the Mind, and create a servile Dependence upon spiritual Authority; and, consequently, when these Doctrines were established by Law, *Slavery was establish'd by Law*; and greater Slavery than even our Heathen Ancestors knew; for the Ecclesiastical Part of our ancient Constitution was not only as slavish as the Civil, but the Cause of much greater civil Slavery.

We shall, therefore, in Justice to the Protestant Religion began at the Reformation; in Justice to the Revolution, which has considerably improved the Reformation; and, in Justice to the present Royal Family, under whose Government the Revolution and Liberty are secured, I hope, to eternal Ages, shew, what the ancient Religion of this Country, or, what Popery was; and wherein it is distinguished from Protestantism, that so we may clearly see our Advantage and our Happiness.

POPERY, or the Religion of our Christian Ancestors, was (besides Forms of Worship, &c.) a Set of Doctrines and external Injunctions, impiously call'd Christian, invented by the Church, and established by a spiritual legislature, said to derive its Authority from Jesus Christ.

These Doctrines were so contriv'd, as to be either Mysteries above human Comprehension, (which made Fools wonder, and wise Men laugh) or else, they were

so fram'd as to make Men easy in their Sins, by providing Commutations for Vices, and Dispensations for breaking through all moral Obligations, when they stood in Competition with the *Laity's Pleasures*, or the *Priests Interest*; this was the GRAND SECRET by which they converted the World, I say, making People easy in their Sins, and providing a Remedy near at hand for the Gratification of all their Passions, tho' at the Expence of their Virtue and Honour; so that Popery may be very justly defin'd to be a spiritual Power, claiming Infallibility; and under that Pretence, Relieving Men from all the Obligations of Morality inconsistent with their Pleasures or their Interests, on account of Submission to the Doctrines, and Obedience to the Commands of the Church. Popery does, therefore, not only establish Iniquity by Law, but enforce it by Religion; which renders it worse than Atheism; for that, bad as it is, can only remove religious Motives to be Virtuous; but can't add religious Motives to be Vicious: It is a Religion contriv'd to make Men Pools, and keep them Vicious, on purpose to create in their Minds an absolute Dependence upon their Priests for Salvation. 'Tis a Religion which places the Duty of Men, not in a Conformity of our Actions to the eternal Reason of Things, or, the Practice of universal Virtue, (which alone can be the Will of God) but, in renouncing their Reason, and violating all the Laws of Virtue, when the Holy Catholic Church commands us for its own Profit, or allows us for our own Pleasures. 'Tis a Religion which takes up all natural Principles, and all social Affections by the Roots; a Religion, which permits, nay enjoins us to hate one another most devoutly; and which, to promote supernatural Charity, destroys all Humanity: And all this, under the pretended Necessity of a publick Judgment and a publick Conscience; to which every Knee must bow, and every Tongue confess: To which publick Judgment, every private Judgment must resign; and in which publick Conscience, every private Conscience may securely rest; for the Church is the Bosom of the Most High. What an infamous Religion is this! a Religion, which inverts the very Design and Order of Nature, which was, that every Man should judge and act for himself, and stand recommended, as an Intelligent Being, to the Favour or Disfavour of God, by the Use he makes of his own Reason, and his own Powers of Action. Whereas, the Popish Religion precludes every Man's Reason; and boldly pronounces, there is but one religious Judgment in the World, and but one Set of religious Actions; which Judgment is the Church, and which Set of Actions are constituted by the Church.

FROM this Religion, infinitely worse than the worst Part of Paganism, the Reformation began to set us free; began, I say: For tho' the Power of the Pope was gone, Popery remained a long Time after. The Doctrines (which Mr. *D'Auvergne* judiciously calls the spiritual Part of Religion) continued, tho' the legislative Authority was lessened and transferred. These Doctrines, with Persecutions attending them, fluctuated up and down, and were sometimes more, sometimes less, just as there happened to be Bishops or leading Clergymen at the Helm of Affairs, who had more or less Bigotry, or more or less ecclesiastical Craft: But they were never entirely set aside; Popery was not thoroughly abolished, nor was true Protestantism ever understood till the Revolution, which establishing Liberty, and producing an Examination of all Opinions, shewed us wherein the Essence of Protestantism, as distinguished from Popery, consists; which is, in the RIGHT OF PRIVATE JUDGMENT.

TRUE Protestantism allows to every Man the Right of private Judgment in Matters of Religion, or gives him Liberty to exercise his own Judgment in finding out Truth, and to act publickly upon that Judgment, without being put under any Civil Incapacities or Inconveniences on account of Opinions or Practices merely religious. Nothing short of this Liberty is Protestantism; for there is no Medium between publick Judgment and private Judgment: Either the Civil Magistrate or Spiritual Magistrate must think for us, or we must think for ourselves. The first is perfect Hobbism; the second is real Popery; and the third is true Protestantism.

By this Exercise of this Right of private Judgment, we come to discern, that Christianity is a moral System, enforced by the Authority of God in Jesus Christ; and

that we are to be judged by our Practices, not by our Opinions; for if every Man has a Right to use his own Judgment in finding out Truth, or discovering the Sense of the Bible; it follows, that he is to act according to his Judgment, whether that leads him to the same Ideas which the Apostles or inspired Authors had under the Words, or not; so that, if a sincere Enquirer after Truth happens to be right in Matters of Speculation, he is never the better Man; nor, if he happens to be wrong, is he ever the worse; because adhering to his own Judgment, upon using all necessary Means to inform it, being his Duty, he must stand as well in the Favour of God upon missing, as upon finding out Truth, which plainly shews, that Religion cannot consist in Opinion, but in Action, not in speculative Truths, but in the Practice of universal Virtue.

To conclude, by summing up all, Popery and Protestantism may be thus distinguished: Popery is publick Judgment and publick Conscience; Protestantism is private Judgment and private Conscience: Popery is Obedience to the Church, tho' against the moral and eternal Law of God; Protestantism is Obedience to the eternal, moral Law of God, delivered and enforced by Jesus Christ, without any Consideration of a Church national or not national, any farther than 'tis subservient to that great End. Popery is, by the Invention of Commutations and Dispensations for the Breach of the moral Law, the strongest Enforcement of Vice, under the Sanction of Religion; Protestantism, by placing Religion in the Practice of universal Virtue, as that Virtue is the Will of God, is the strongest Enforcement of the moral Law; because, besides its natural Sanctions of Happiness in this World, there is added the eternal Happiness of another World.

If the Church of Rome, or any other Church should object to us, That we allow a Man who thinks wrong is not less in the Favour of God than a Man who thinks right, provided he has used his best Endeavours to inform his Judgment; the Answer is, that Man is not obliged to be infallible, but honest; and also, that the Church may err as well as a single Man; nay, that 'tis much more likely, that a Church, or an Assembly of Men met together to invent Opinions, in Support of their own Power and Interest, should err, than that any single Man, who has no such worldly Views, should err.

BUT so much for this Time.

F. OSBORNE.

Dublin, Feb. 4. At a General Quarterly Meeting of the Incorporated Society for promoting English Protestant Charity Schools in this Kingdom, held in the Lords Committee Room in the Parliament House,

Lord Primate in the Chair.

Several Benefactions having been received both from Great Britain and this Kingdom, and amongst the rest a Donation to the Value of Ten Pounds per Annum, for Ever, in the Lands of Delalassera, on the Road from Powers-Court to Rathdrum in the County of Wicklow, from the Hon. John Temple, Esq; with Twenty Acres of Land, for ever, near Drumawillin, between Ballintoy and Ballycastle in the County of Antrim, from Hugh Boyd, Esq;

Resolved, That two Charter Schools, with all convenient Speed, be erected, viz. one on the said Lands of Delalassera, and the other on the said twenty Acres of Land near Drumawillin.

The Children of poor Natives designed for these new Foundations, are likewise to be clothed, dieted, and lodged in the same Manner with those at Cattedermot;

To be instructed in the established Religion, and taught to read the Holy Scriptures in the English Tongue;

To be early inured to a laborious Way of Life, in the Improvement of Husbandry, Gardening, and the Linnen Manufacture.

Thus their own Earnings will, by Degrees, contribute to their Support, and their Hands, in Time, be rendered useful and beneficial to the Publick.

Sign'd by Order,

JOHN HANDSORD



Yesterday Morning arrived here, from England, Arthur Hill, Esq; joint Register of publick Deeds, with Allen Broderick, Esq; Son to the Rev. Dr. Broderick, one of the Prebendaries of Westminster. Also failed his Majesty's Yacht to Parkgate, having on board Mr. Barnard, Son of Sir John Barnard, and several other Persons.

The same Morning all the Prisoners that were confined for Debt in Kevin's Street Marshalsea made their Escapes, and the Trunk was found dead in his Bed, but the Cause of his Death is not yet known, there appearing no Marks of Violence about him.

Sir Marmaduke Wyvil, Bart. who hath been lately appointed Post-Master General of this Kingdom by his Majesty, is speedily expected here.

Last Saturday Evening about 8 o'Clock, the Coachman of the Right Hon. the Earl of Fingall, was robbed near Glasnevin by two Foot-pads. Several Attempts have been made of late, by some of this villainous Gang, to rob many Houses about this City.

This Week a Pick-pocket, who made a very handsome Appearance in a Toupee Wig and laced Waistcoat, was taken with his Hand in a Gentleman's Pocket in the Four-Courts, and was committed to Newgate.

L O N D O N.

They write from Reading, that several Robberies have of late been committed near that Town; and that one Thomas Povey is imprisoned in Reading Gaol, for entering the House of Mr. George Hill of Wickham in that County, and taking away several Goods, snapping a Pistol at his Daughter, whom he swore he would kill, and knocking his Man down with a Lathing Hammer, and cutting him with a Bill-hook-hatchet; so that he is since dead of his Wounds.

Yesterday Mr. William Izard was introduced to the King at St. James's, and had the Honour to kiss his Majesty's Hand on his being appointed a Lieutenant in the Regiment of Welsh Fusiliers, commanded by Lieutenant General Sabine.

Last Thursday Night died at his Lodgings in Pall-mall, after a very tedious Illness, the Hon. Charles Stanhope, Esq; Member of Parliament for the Town of Derby. He was youngest Son of Philip the late Earl of Chesterfield by Elizabeth Savile his Wife, Daughter and one of the Co-heirs to George late Marquis of Halifax, and youngest Brother to Philip the present Earl of Chesterfield and to Sir William Stanhope. He was born the 6th of September 1708.

Yesterday came on the Election of a Member of Parliament for Dorchester, in the room of John Browne, Esq; who hath accepted the Office of one of his Majesty's Councils, when the said Gentleman was rechosen without Opposition.

On Monday Night last the Corpse of the Lady Cullum, Wife of Sir Jasper Cullum of Haslede, in the County of Suffolk, Bart. was interred there in great funeral Pomp.

Yesterday Capt. Braddock of the Coldstream Regiment of Foot Guards, was presented to the Command of a Company in the said Regiment, in the room of Col. Congreve, who has resigned.

The same Day died at his House in Great Russell-street, Sir John Meers, Bart. possessed of an Estate of 4000 l. per Annum.

The same Day also Mr. Vane, Son of the Hon. Mrs. Anne Vane, lay at the last Extremity, at the Lady Grace Vane's in Grosvenor's-street.

The Right Hon. Sir Robert Walpole went Yesterday to the House of Commons, for the first Time since his late Indisposition.

We hear that an eminent Clergyman will dispute with the Rev. Mr. Henley at the Oratory To-morrow in the Evening, in Defence of the Bishop.

Yesterday Bank Stock was 149 1-4th to 1-half. India 175 1-4th. South Sea 95 3-4ths Old Annuity 111 3-4ths to 7-8ths. New ditto 110 1-8th to 1-4th. Three per Cent. Annuity 102 1-4th. Emperor's Loan 111 1-4th to 1-half. Royal-Assurance 104. London-Assurance 13 7-8ths to 14. York Buildings 2. African 10. India Bonds 51. 18s. to 19s. Prem. Three per Cent. ditto 4 l. 16s. to 17s. Prem. South Sea Bonds 51. 3s. Premium. New Bank Circulation 61. 5s. Prem. Salt Tallies 4 to 5 Prem. English Copper 21. 3s. Welsh ditto 21. Three half per Cent. Exchequer Orders 5 per Cent. Prem. Million Bank 112 1-half.

This Day is Published,
(Price Six-Pence)
REMARKS on a late political Farce, intitled, Some Observations on the present Plan of Peace. Wherein is detected the Author's true Design in publishing those Observations.
Printed for T. Cooper, at the Globe in Pater-noster-Row.

This Day is Published,
(Price 1 s. 6 d.)
THE MEMOIRS and HISTORY of
Prince TITI, done from the French, by a Person of Quality. Printed for A. Dodd at the Peacock without Temple-Bar.
N. B. In Answer to Mr. Curll's Advertisement, the Publick may be assured what he asserts is false, and that it is a complete Translation of the *Histoire de P. Titi*, and don't doubt to have the Justice done me to be believed, as I never have, or will impose on the World.

This Day is Published,
(Price Four-Pence)
THE DEBATE about the Repeal of
the Corporation and Test Acts, briefly summed up and determined. With some Remarks, shewing, That the Repeal of these Acts will never produce Peace and Union among Protestants, as is weakly pretended; but rather prove a constant Occasion of fresh Fend and Animositities.
At Capys, & quorum melior sententia menti, Aut pelago Danaum insidias, suspectaque dona Precipitare jubent—
Creditis aversas hostes? aut ulla putatis Dona carere dolis Danaum?
Printed for J. Roberts, at the Oxford Arms in Warwick-lane.

On Monday Feb. 3. was published,
(Price Six-Pence)
THE LITERARY MAGAZINE.
Or, The History of the WORKS of the LEARNED. Containing, An Account of the most valuable Books published both at home and abroad, in most of the Languages in Europe, and in all Arts and Sciences. With proper Observations on each Author. To which are occasionally added, Biographical Memoirs, Dissertations, and Critical Enquiries.
By a SOCIETY of GENTLEMEN,
For JANUARY 1736.

This Month contains,
I. The Life of Sir Walter Raleigh, collected from a great Variety of Printed Books and curious MSS. by Mr. Oldys.
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III. Critical Observations on the said Treatise.
IV. Remarks on an Epistolary Treatise against the Eternity of Hell-Torments.
V. A new Edition of the Book of Psalms, by Francis Hare, Bishop of Chichester; in which that Book is metrically divided, and corrected.
VI. Literary News.
Printed and Sold by J. and J. Fox in Westminster-hall; J. Jackson near St. James's-gate; T. Meighan in Drury-lane; J. Wilcox, over-against the New Church in the Strand; T. Worral over-against St. Dunstan's Church in Fleetstreet; P. Meighan at Gray's-inn-gate in Holborn; and H. Whitridge at the Corner of Castle-alley near the Royal-Exchange: As also by T. Cooper at the Globe in Pater-noster Row.

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